

8. He who relinquished an action from fear of physical suffering, saying, 'Painful,' (thus) performing a Rajasic relinquishment obtaineth not the fruit of relinquishment.—(xviii. 8.)

9. He who performeth a prescribed action, saying, "It ought to be done," O Arjuna, relinquishing attachment and also fruit, that relinquishment is regarded as Sattvic.—(xviii. 9.)

10. The relinquisher pervaded by Sattva, intelligent and with doubts cut away, hateth not unpleasurable action nor is attached to pleasurable.—(xviii, 10.)

11. Nor indeed can embodied beings completely relinquish action; verily he who relinquisheth the fruit of action he is said to be a relinquisher.—(xviii. 11.)

12. Good, evil and mixed—threefold is the fruit of action. hereafter for the non-relinquisher ; but there is- none ever for the renouncer.—(xviii, 12.)

13. He that performeth such action as his duty, independent of the fruit of action, he is a Sannyasi, and he is a Yogi, not he that is without fire and who doeth. nothing.—(vi. 1.)

14. That which is called renunciation know thou; that as Yoga, O Pandava; nor doth any one become a Yogi with the formative will unrenounced.—(vi. 2)

15. But without Yoga, O mighty-armed, renunciation is hard to attain to; the Yoga-harmonized Muni swiftly goeth to Brahman.—(v. 6.)

16. Man winneth not freedom from action by abstaining from activity, nor by mere renunciation (of activity) doth he rise to perfection.—(iii. 4.)

17. He whose Buddhi is every where
unattached, the Self
subdued> dead to desires, he goeth by
renunciation to. the-
supreme perfection of freedom from
Karma*—(xviii 49.)